THE PACIFIC

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Pac. Theo. Sem. Reading Room

THE SWORD OF THE SPIRIT.

Stronger than steel
Is the sword of the Spirit!
Swifter than arrows
The light of the truth is!
Greater than anger
Is Love, and subdueth!

The dawn is not distant
Nor is the night starless—
Love is eternal!
God is still God, and
His faith shall not fail us!
Christ is eternal!

—Longfellow.

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THE PACIFIC

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RELIGION AFTER THE WAR.

The Christian Commonwealth, a London religious journal, says that a question "to which religious teachers are beginning to turn with mingled hope and fear is, How far and in what way will the war modify religious beliefs." Both the religious and the "secular" press are giving considerable consideration to it. The Weekly Dispatch tells of the radically different effects the horrors of the war in Flanders had on the soldiers. One man remarked with a gasp "It made you believe in God." The other, mentioned as "a more thoughtful man," said, "It made you doubt the existence of God."

Professor Gilbert Murray expresses the judgment that "the effect of this year of history will be to discourage the higher kind of religion and immensely strengthen the lower. The lower and more passionate religion will be directed toward a God who is a projection of the worshipers own terrors and angers and desires and selfishness."

Canon Deane is of opinion that the war has strengthened religious belief but is not at all certain that it will lead men into the churches. This will depend mainly on the churches.

Dean Welldon fears that it will make the difficulty of belief in Christianity and indeed in any religion more difficult, though the religious sense in human hearts will be quickened while the war lasts.

Father Bernard Vaughan declares that the English people are reaching the parting of the ways—a time when those who desire a dogmatic religion clearly defined will move on toward Rome while those who tilt against creed will turn to the road leading "nowhere".

A signed editorial in The Christian Commonwealth, treating of the effect of the war on theology, says: "But the supreme question of theology concerns the nature of God. And it is just here that the war raises the greatest doubts. Can we go on believing as we did before in the power of God when he seems to raise no hand in defense of broken treaties, ruined churches, women outraged, and innocent people massacred? Or if we admit his power can we go on believing in his love? Theology has here the hardest question of all to answer. In the times of peace which now seem so far away, we were beginning to say that God was not omnipotent, but that he did the best that could be done for the world by working through men. Shall we ever say that quite so confidently again? Has not this war discredited man far more than God—not individual men, but that system of civilization to which many of us were paying homage as God's representatives. Will not the thought of God above the world gain by our disillusionment as to God in the world? Something of this kind probably will happen. We shall take the blame for the horrors of war upon ourselves. We shall try to reform society by God's ideals of truth and righteousness and peace... The problems as to the power and love of God are not solved and never will be solved by assumption. And it may well be that the very absence of evidence for God's love and power in these months of war will drive us more surely to the passionate assurance—he **must** love! He **must** rule!"

In a recent sermon on the text "If thou hadst known." Archdeacon Wilberforce gave this message: "If we are to manifest God, make others happy and be useful to the nation we must form the habit of knowing that divine love is in everything that happens to us. We must dismiss the illusion that matter has no reality and that God knows nothing of the material world. Matter, incidents, material conditions, life experiences are spirits' media through which he speaks to us."

And so, in all the horror and darkness of the war Archdeacon Wilberforce holds to God's love. He says that at the front, under the storm of shot and shell, a spiritual revival, a recognition of the value of the human soul, is strongly developing—that he has received letters from men in the trenches thrilling with a new experience. He refers to a letter from a young soldier to a well-known London minister as an example of this new realization. The minister had asked the soldier if he had seen the "White Comrade," supposed to be the Christ going about in ministry on the battlefields and the soldier wrote back: "No, I have not seen him, but I believe in him. Nothing is impossible here, for the unseen becomes the seen in times like these." And the soldier added: "Out of this trial I can already perceive coming a time of triumph, a fuller, deeper peace of soul and a more intimate consciousness of the love of Christ."

Mr. George Lansbury senses best in our judgment what religion will be after the war, — sometime, when the people really awake—when he says: "We have got to get back our faith in God not in any superstitious manner, but by recognizing his Fatherhood and the consequent brotherhood of man.. Somehow, out of this muddle and confusion and pain we have to draw the spirit of wanting to serve, and of living a real kind of life, not a parasitic one... I don't think religion is finished. If it is, I think civilization is finished too. The best days of Christianity are yet to come."

SUPPRESSION OF BRITISH JOURNALS.

Under the Defense of the Realm Act all the British newspapers and journals are being published now under strict censorship. The publication of anything that may in the judgment of the authorities prejudically affect the military situation is subject to severe penalties. Recently at Manchester the police requested the proof pages of the "Labor Leader" just after it had gone to press and on examination required the publishers to take out a communication on "Trade Unionists and Conscription." Whether intentionally or unintentionally the title of the article was allowed to stand, and the blank space under-

neath it indicated the determination of the authorities to enforce the Act strictly. A short time before that pamphlets issued by the Union of Democratic Control and copies of the Socialist Review and the Labor Leader were seized in the offices of publication and destroyed.

The Christian Commonwealth, a London religious journal, deprecates these acts of the authorities partly because they contrast very markedly with the different treatment of other publications whose propaganda has been damaging to the national cause, and partly because it dislikes the idea of suppressing the right of a minority to make its views known. At the same time The Christian Commonwealth speaks of the criticism by the Labor Party as unjust and its attitude as a very narrow one.

RELIGIOUS TRANSFORMATIONS IN INFLUENTIAL CIRCLES IN CHINA.

Among the rencent converts to the Christian religion in China is Mr. Chiu who is now the legal adviser of President Yuan Shi Kai. George Sherwood Eddy has told the story of his conversion and of his settled purpose to let nothing turn him away from the Christian life. We quote:

"He was an ardent student of Confucius, with a sense of God as a far-off Creator, when he went to Japan to study. On his return to China he became private secretary to Yuan Shi Kai, who was then Viceroy of the empire province of Chili. By unswerving honesty, hard work, and ability he helped to reform the local government of the province. When Yuan came to Peking to reform the organization of the Manchu dynasty, Mr. Chiu came with him as secretary. It fell to his lot to form the new provincial parliament of the province of Chili, to supervise the elections, etc. He also helped to form the first Manchu Senate, and became chief secretary of that body. After ten years of hard work, failing health compelled him to retire to Shanghai. He was discouraged and deprest over the corruption of the falling dynasty, and the hopeless outlook for his country, so that he was almost driven to despair. It was then that the great educator, and a newly baptized Christian, Chang Po Ling, said to him: 'Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible, and you will find a new source of power there.'

For a year Mr. Chiu studied the Bible as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. Still he conceived of Jesus as only a man. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He could find no heart for work when he had no message for his people. But during this year he found Christ as Lord and Savior, and from Him learned the message and power of service.

He came out of retirement and then he started for Peking to enter the government service, but on his voyage north, he was in great distress of mind, feeling that he ought to come out and publicly confess Christ. His family would not consent, pointing out that he would lose position and prestige. One day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He said to himself: 'Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ.' For ten days he tarried in Tientsin with his friend, Chang Po Ling. Here he was prepared for baptism and joined the Chinese Church and was baptized on April 5, 1914. Immediately he visited all his friends in Tientsin and witnessed to everyone of Christ. From here he went to the capital on the 8th of April and the next day called upon the President. The first thing he told him was, 'I have become a Christian.' The President replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the State Department. To-day this man is witnessing to those 'of Cesar's household' in the capital."

Mr. Eddy says that he found the students and workers at the last Northfield Student Conference for North China were largely the men who had been won for Christ in the last year. A leader of a Bible class was a military adviser of President Yuan. "In Confucius he had found a sage; in Christ, a Savior. Confucius had given him precepts. Christ gave him power. The former had urged morality; Christ gave life. His one thought now is, how to spread the knowledge of Christ among the 400,000 troops in China."

TOKYO WORLD SUNDAY SCHOOL CONVENTION POSTPONED.

The World's Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date after the close of the war. This date is to be suggested by the Japanese Committee, of which Count Okuma, Prime Minister of Japan, is Chairman. The action posctponing the convention was taken by the Executive Committee of the World's Sunday School Association in Philadelphia, September 3d.

When the invitation from Japan was extended at the Zurich Convention in 1913 it was understood that it would be a world-convention at Tokyo. Fifty-eight nations were represented at Zurich. Because of the continuation of the war in Europe, it is not to be expected that the belligerent nations would send delegations to the convention. The British Section of the World's Sunday School Association has jurisdiction over an important part of the world-wide field and also has the President of the organization, Sir Robert Laidlaw, of London.

In addition to this fact, difficulties have been encountered in the matter of proper transportation facilities for American delegates because of the scarcity of desirable ships. (More than three thousand Americans have asked for information in view of possible attendance at the convention a full year before the date set.)

The Japanese view was set forth in a letter from Dr. H. Kozaki, President of the Japan National Sunday School Association.

Mr. H. J. Heinz, of Pittsburgh, Chairman, presided at the Committee meeting, and after a consideration of the subject by Dr. George W. Bailey, former President of the World's Association; Bishop J. C. Hartzell, of Africa, and W. N. Hartshorn, of Boston, Vice-Presidents; Fred A. Wells, Chairman of the International Sunday School Association; Frank L. Brown, General Secretary of the World's Association; James W. Kinnear, of Pittsburgh, Chairman of the Transportation Commitee, and others, the motion to postpone the convention was made by Hon. John Wanamaker.

There is no thought to hold the convention in any place

other than Tokyo. When conditions permit, the eighth convention of the world's Sunday-school leaders will be held in Tokyo with all the features originally planned.

"THE MAZE OF THE NATIONS."

The Winner of Church Peace Union Prize of One Thousand Dollars.

In a book of 128 pages we have the essay by the Rev. Dr. Caius Glenn Atkins, Minister of the Central Congregational Church of Providence Rhode, Island, which won the thousand dollar prize offered in the competition promoted by the Carnegie Church Peace Union. It is an able attempt to show that permanent international peace is possible only through the elimination of the causes of war; that arbitration and its kindred methods are at best but devices to carry us over acute crises and mitigate international jealousy; that a wholly adequate peace programme must consider the causes of war, suggest the ways in which they can be eliminated, and above all seek to commit the nations to their elimination. In a summary of the causes of war Dr. Atkins says: "They are ecnomic; they are resident in imperial ambitions nd policies; they grow out of dynastic jealousies, religious and governmental intolerance and the opposing desire for liberty, love of fighting, false philosophies of life, militarism itself. They begin their work by creating strained international situations, they continue it by offering wrong solutions or inadequate solutions for such problems, and they end by furnishing the organization, the machinery and the passion for war. Since the morning of history, humanity has lain in the grip of such forces as these. So far as anyone of them has been eliminated through a truer national vision, a wiser national procedure or a worthier national spirit the world has entered into peace with a blessed automatic directness which is at once the prophecy of better things to come and the indication of the roads by which a better order is to be reached."

In the chapter on "The Elimination of the Causes of War," Dr. Atkins says: "The time has come when we must be willing to take a risk for the sake of peace; something must always be ventured in every great cause. . . Not long ago John Henry Jowett electrified a great congregation by saying that God may require a nation to die for peace before the world secures it. However this may be the whole weltering misery of the world makes it manifest as it never has been manifest before that it is the holy task of every nation which does not wish the repetition of the tragedy which has darkened all our skies, to venture something for peace. This means restraint in the matter of armament, even in the face of an armed and hostile world, the capacity to endure serious affronts without issuing ultimatums and above all an unswerving dependence upon justice and fair dealing. . . The military spirit in every nation is kept alive in part at least by the hostile attitude of its neighbor. It is doubtful whether even the most arrogant militarism would not be directly modified if the ring of iron by which it is surrounded were withdrawn."

On one of the pages of his book Dr. Atkins tells us: "We fight because fighting is easier than keeping the peace; war is not, as its apologists would tell us, a high and heroic way out of international difficulties; it is the low and indefensible way. It is easier to take arms against a neighboring people than to sit down around a council table and work out in wisdom and brotherhood and self-restraint the questions which the war involves. The pacifist does not propose to purchase peace half as cheaply as the militarist purchases war.

We are told also by Dr. Atkins that international peace demands the redefinition of certain great national ideals. "It is altogether fitting and proper that a nation should cherish its honor beyond its own life, but we need to recognize at the same time that honor can never be anything other than a deathless devotion to the very best. We have hitherto, too largely identified honor with combativeness. May it not be equally identified with forbearance and long-suffering? May it not be a greater honor to make peace than to make war?"

"War is hateful," says the author, "not because it spells death, and loss and suffering, but because it so pitifully expresses the rare and deathless qualities of the soul and so completely fails to furnish any real solution of the problem to which it addresses itself. . . To kill a man is not to settle any question which has ever divided the peoples: it is **to kill a man.**"

And again: "Do we seek discipline? What finer manifestation of it can there be than the self-restraint of a great justice-loving people in the face of the provocations of ambition and arrogances. Will the nations show the stuff of which they are made? Let them declare it in the consideration with which they treat their weaker neighbors, in the long-suffering and redemptive patience which they display toward the hasty and misguided. Do they seek to impress the world with the might of their national spirit? Let them do that by surrendering opportunities of national aggandizement for the sake of the well-being of the brotherhood of the nations. These are the qualities which lift themselves like changeless mountain summits above the murk and clamor of our lives; these are the lights which lie like a bendiction across the centuries, undimned and unforgotten."

But let no one mistake Dr. Atkins from what we have been quoting. He writes also: "We are still far from the time when we may dismiss force as a necessary element in the life of the city or the nation. . . The world will still need its police, and that means an international armament serving at the bidding of an international tribunal backed up by international sentiment but always in the way of being superseded by the creation of such forces of brotherhood and mutual consideration as shall make the exercise of it increasingly unnecessary."

Fleming H. Revell Company, New York, 75 cents net.

NOTES CONCERNING SOME OF THE NEW BOOKS.

The Call of the New Day to the Old Church. Charles Stelzle. In this book we find much in little. It has only 48 pages, and it costs only 25 cents net, but its value is large. We commend it to ministers and laymen alike and wish for it, because of the good it will do, a wide reading. The articles are, The Changing Emphasis of the Gospel, Elements Affecting the Church's Growth, Social Problems Confronting the Church, The Imperative Call to the Church. We quote from the preface by the author: "Men are interested in religious themes, but it is clearly manifest that the subjects discussed and the books being read regarding religion are very different from the purely devotional subjects which interested them a decade ago. They are just as devoted as were those of an earlier day,

but the expression of their devotion has changed. Men in the street, in hotel lobbies, in trains, in the shops and stores are talking about the vital problems of the day in terms of religion. It would be a mistake for the Church to insist that they shall use the terminology which served its purpose for another generation, and that they must have the same kind of spiritual experiences. The men of today mut be permitted to express their religious aspirations in their own way. They will do so any way. It is simply a question whether the Church will be broad enough to accept these thoroughly consecrated Christian men or whether they shall feel compelled to seek a home elsewhere. **(Fleming H. Revell Company, New York and Chicago).**

Dwight L. Moody. By John McDowell. This book considers in an interesting manner the Influence, the Secret, of Mr. Moody's life and the appeal which it makes to mankind. Statements by men in different walks of life show how Mr. Moody appealed to all classes of people, and justify what Henry Drummond said of him several years before the close of the Evangelist's life: "Whether estimated by the moral qualities which go to the making up of his personal character or the extent to which he impressed them upon whole communities of men on both sides of the Atlantic, there is perhaps no more truly great man living than Dwight L. Moody. America possesses at this moment no more extraordinary personage; not even among the most brilliant of her sons has any rendered more stupendous or more enduring service to his country or its life." Among the characteristics or qualities brought out by these testimonies is his great tolerance. Men like George Adam Smith, Washington Gladden, George A. Gordon and Lyman Abbott say concerning Mr. Moody what none of them have ever said of Wm. Sunday. It is well said in this little book: "Neither God nor man will let such a life die. It lives in the appeal whih it makes and will continue to make in all the years to come." **Fleming H. Rev-**

A Boy's Religion. Edwin Holt Hughes. This helpful book by Bishop Hughes is in four parts. The first part has to do with the boy himself; the second with the parent, the third and fourth with the pastor and teacher. In the first part we find chapters on, The Real Boy, A Boy's Seeking, A Boy's Working, A Boy's Experience, A Boy's Carelessness, A Boy's Consistency. Bishop Hughes says that the only way to know the truth about boys is to know boys. . . . You can find out about a boy's religion only by going where the boy actually lives. . . . If I wanted to know about boys, I would not hear what the mother of Little Lord Fauntleroy thought and then say 'That settles it'; nor would I want to know what the foster-mother of Huckleberry Finn thought and then say 'That settles it.'" In the part relating to the pastor we find this: "The eager outreach of the boy's social life is the preacher's best chance for evangelism. It is more than a chance; it is an invitation, extended both by the boy himself and by the God who made the boy. It is almost as if the boy said: 'Here I am waiting to be captured. I am just bound to be related to folks. That is the reason why the pool-room draws. It is this mood that gives the saloon its opportunity. Cannot the preacher see that I am waiting for him to get ahead of the bad things?'" In the chapter relating to the teacher it is said: "Only the love of Christ has enough constraint to keep one faithful for years to the holy task of evangelizing youth. When once we really know him we shall not rush through a few minutes' study of the lesson and on to a hasty and superficial dealing with the boy. We shall rather teach as if the Great Teacher watched both our preparation and our approach to the soul of boyhood." In the chapter relating to the parent we read: "Our children must have the gospel of the shining face. None other will appeal to them and claim them. Later the emphasis will move toward the serious side and some time it will take on the solemnity of eternity itself. But in the earlier years the call that persuades childhood is the call of the Christ who promises joy." **(Methodist Book Concern, New York, 50 cents net.)**

The Book of Comfort. By James H. Downey. Selections from the Bible and other literature regarding the life immortal. The author says: "I have read much on the subject and have wished that some one might have colllected the best of all that has been uttered thereon into book form for the comfort and encouragement of the many who must be interested in this matter. Failing to find such a volume I have compiled these extracts." The book will prove to many a real comfort. **(Methodist Book Concern, New York, 25 cents net.)**

THE PEACEMAKERS.

"Blessed are the peacemakers, for they shall be called children of God."

"Those who actively promote international good will, and who assert and practice a brotherhood which includes men of all nations and races, who hold that the same obligations of courteous yielding of individual rights for the public good apply between nations and toward aliens as they do toward neighbors, these are children of God.

Those who hold that the lives and happiness of their fellow men are more important than the making or hoarding of money and who interpose between the conflicting ambitions of those who control money and those who control labor with the peaceful message of brotherly kindness, these are children of God.

Those who have an unwavering confidence that cooperation in the service of mankind is practicable between those who accept the Christ ideal, no matter how much sectarian revalries and doctrinal disagreements stand in the way, and who inspire in others a like confidence in the peaceful rule of Christ, which shall some day bind competing factions into a glad fellowship, these are children of God.

"Blessed are the peacemakers, for they shall be called children of God."

G. W. H.

A CONFUCIAN COLLEGE.

A scheme has been launched among the leading scholars and business men of Japan and China for the establishment of a Confucian college at Tsingtau, with a view to reviving the teachings of Confucius and Mencius, the two greatest sages of ancient China, says the Japanese American News.

"It has long been deplored by many prominent literati and captains of industry in China that the rising generation should keep aloof from the native classics, the essence

of a moral system of 2,000 years' standing, and devote all its attention to European learning.

"Now that Shantung Province, anciently called Lu, where the old Chinese civilization originated, has been placed in close relations with Japan, as a result of the late campaign, the Confucian disciples both in Japan and China have considered that it is high time to unite their efforts for the propaganda of the master's teachings, and to establish a special educational centre at Tsingtau, which is connected with Chefoo by rail, the site of the famous temple sacred to his memory. Chefoo is indeed the Mecca of Confucianism.

"The chief promoter of this project is Dr. Tsutai Inouye, a distinguished ophthalmologist and an erudite scholar of Japanese literature. It is quite necessary, he says, for Orientals to study European literature and science to keep up with the times, but they must first become thorough Asiatics by being imbued with Oriental spirit and morals, this being especially needed for the Chinese whose national solidarity has always been based on the Confucian system of political ethics. The doctor has already approached leading financiers, such as Barons Shibusawa and Sakatani, with his idea, and obtained their whole-hearted approval. It is his earnest desire to have the institution organized and managed by both Chinese and Japanese scholars and business men, independent of Government support. The college will be run on a small scale for the time being, with funds of about 150,000 yen, of which 100,000 yen will be contributed by Japanese, the rest being raised in China. The necessary buildings, the doctor hopes, will be rented for the present. According to a dispatch from a gentleman in Tsingtau, who is acting for the doctor on this undertaking, Chinese promoters expect to raise in China alone twice as much as the Japanese contributions. The organizing funds, therefore, suggests the doctor, will eventually become much larger than his first proposition.

"Professors Hattohi and Ichimura, of the Tokio Imperial University, will represent the scholars of Chinese literature in this country, and work as the nucleus of the Confucian renaissance movement. It is almost certain that the present scheme will be crowned with success, as it has influential supporters in both countries, but the graduates of the prospective college will have to encounter the grave question of how to obtain bread-earning situations. Though men instructed in some technical knowledge can enter the active service of the society without much difficulty, those who study classical literature may not be welcomed by the community as immediately useful."

HENRY FORD ON WAGES AND LACK OF ORGANIZATION IN INDUSTRY.

In a recent interview, Mr. Henry Ford, the automobile manufacturer, made some suggestive remarks on industrial problems. Having been asked concerning what was termed the profit-sharing plan, he replied:

"We have no profit-sharing plan. I don't understand why the newspapers and magazines insist upon referring to our 'profit-sharing plan.'

"A profit-sharing plan would call for a division of the profits in accordance with the respective efforts or producing qualities of the different departments and men in them. A real profit-sharing plan must be founded on statistics and records designed to show to whom the profits are due. The ten millions which we have divided up with our men this year, over and above their salaries, was no part of any profit-sharing deal.

"Although much of it has come back to me through increased efforts and economy on the part of the men, I did not do it with this motive. Moreover, instead of paying the most of this money to those who have prduced the most for us, we have done the very opposite. The good producers are in overhead departments and do not share in this distribution, for they are making enough now. I wanted to help the men at the bottom, not the men at the top.

"It is more of an experiment toward a five-dollar minimum wage than an experiment in profit-sharing. You see the real truth is that we once were all workmen ourselves and so we saw the workman's point of view. We knew that a married man could not properly bring up a family on only $3 a day. We believed that every man who was doing his best deserved to be comfortable.

"I just had to do something so I looked about for something to do for them. Then again I couldn't give libraries, as Mr. Carnegie has already saturated the library market; I couldn't give colleges, feeling as I do that there are already too many such places, while my shops make really a pretty good college. I didn't dare reduce the cost of the cars too rapidly, as it mught put some other concerns into bankruptcy.

"So I said: The boys have helped me make it; why not just divide it with them? Why try to make a show of it or use it to erect monuments to myself? And so Mr. Cousins and I just gave it to the men. That's all there is to it.

"Do you know that I believe that the best charity that any one can do is to take care of those next to him. Now, the 16,000 men under this roof are the ones next to Mr. Cousins and me. We want them to be comfortable.

"We want them to be free from worry and unnecessary sickness. What of it if some of them don't quite earn this $5 per day or $1500 per year? Perhaps they would be earning much more than this had they had the opportunity. Haven't you got people working for you who do not earn what you are paying them? Don't you sometimes get more than you earn?

"We believe that every worthy family is entitled to a decent wage, so as to be able to live comfortably. Now, that's all we are doing for our men. Instead of drawing a line in accordance with blood relations as most do, we widen the circle to include among our family and friends all the deserving people in our employ. We take pleasure and pride in raising wages instead of in raising dividends—that's all. We get more pleasure in distributing our profits to those who make them for us than to a bunch of idle rich people down in New York."

The interviewer agreed that it was a splendid thing for them to do, but asked him what would happen if this $5 a day minimum were generally adopted. The reply was:

"There are four facts about this wage question which, in my mind, are fundamental, but about which we hear little, namely:

"1. **Wages are largely a matter of custom.** I know you economists talk about 'supply and demand,' and of course I recognize that this law is a great factor in making prices. But within certain limits wages and profits are a matter of custom. If everybody paid a minimum wage of $5 a day to worthy heads of families there would be no upsetting of industry any more than when we changed from sun time to railroad time about thirty years ago. Now I realize that there might be less profits to divide under such conditions; but the decrease would not be so much as people think.

There would be an increase in efficiency, due to the elimination of worry, sickness and drink, that would greatly help out.

"2. **Absentee control is killing the industries of the civilized nations today.** Were all industries owned and operated by men who worked in them, and knew the business, very much higher wages would be paid. The fact that so many concerns are being operated from twenty-story offices in New York, by men who know little about their business, is one reason why higher wages are not paid. Don't forget that the most efficient plant with the poorest paid man sets the standard for all.

"3. **Lack of organization is responsible to a large extent for the poor salaries paid in many lines.** A short while ago I had an opportunity of studying the conditions of the furniture industry of Grand Rapids and I found almost every manufacturer making almost every kind of furniture. This lack of specialization greatly increases costs and decreases wages. Moreover, instead of paying a small commission to middlemen for the sale of their goods—as we do—they pay huge amounts to sell their goods. Why, the Grand Rapids manufacturer, I understand, gets only about one-third what the goods retail for. This means that two-thirds goes toward the expense of getting them sold. If these Grand Rapids manufacturers would get together and specialize, reorganizing their selling departments, they could pay $5 a day to every man and have as much profit left as they have left today.

"4. **The inertia of many manufacturers who are making enough for themselves and 6 per cent for their stockholders is responsible for another group of low wages.** For instance, the other day I was looking over the names of certain business men who run manufacturing plants and I could not help wondering what excuse they had for being in business. Some complain that the payment of $5 a day would force them out of business. Perhaps they should be forced out: perhaps God intended that they should be writers, artists, or doctors instead of manufacturers. Changes are often good things, even if forced. The only permanent thing in the world is change."

SMITHSONIAN INSTITUTE EXHIBITS AT THE EXPOSITION.

Among the Smithsonian Institute exhibits at the Panama-Pacific International Exposition are four family lay-figure groups portraying the Eskimos of Alaska, the Dyaks of Borneo, the Zulu-Kaffirs of South Africa, and the Caribs of South America. There are also village groups in miniature illustrating the houses and house life of various peoples, together with cases of specimens relating to the primitive arts and industries.

The family groups illustrate the most effective museum method of presenting ethnological material. Not only is the casual attention of the visitor aroused, but denfiite knowledge is conveyed in such a way as to fix it in the mind. The figures are true to life and dressed in original costumes. They are represented as engaged in the usual occupations of the people. The groups thus convey faithful impressions of primitive life in distant lands.

The Eskimo Group.

The eskimo family group comprises seven life-size figures clad in the native costumes and colored according to life, engaged in the usual summer vocations and amusements. At the left a woman is cooking meat in a primitive pottery vessel, and another woman is putting dried fish in the storehouse. In the back ground a man with a sinew-backed bow is watching a youth practice with his sling. On the right another man is seated on the ground carving a wooden dish with a curved knife, and two little girls are playing with their native toys. The structure in the back of the case is a representation of the store house commonly used by the Western Eskimo. The dwelling groups show the houses to be dome-shaped, made of earth piled over a cobwork of timbers erected in an excavation in the ground. In the summer a passage-way gives entrance, but in the winter a tunnel is built. A bench on which the people PACIFIC FIVE . . . . . berry a Hdt-hl.Uhelathu sleep runs around the wall on the inside of the house. The cooking within the dwelling is done in a pottery vessel suspended over a lamp.

South African Types.

The group representing the Zulu-Kaffir and Bantu tribes, which live in the semi-arid southern extremity of the African continent, depicts the natives as physically strong and energetic, and not so dark as the true negro. This race is superior in military and social organizations, and compares favorably in the arts and industries with other African families. The group shows a section of a house with a doorway, a fireplace on which a woman is cooking mush, a woman dipping beer from a large pottery jar, a woman from the field with a hoe, a water-carrier with a jar on her head, a man playing a marimba or xylophone, and a boy driving a goat. The natives are represented as they existed some years ago, before they were affected by contact with the white men. Other cases include models of the native African dwellings, and examples of the handiwork of these people, an interesting feature of which is the primitive iron work in which many African tribes were highly skilled.

The next group takes the Exposition visitor from Africa across the Atlantic to northern South America, where dwells the Carib in the forested tropical interior of British Guiana. Some of the tribes of this great race have only recently been visited by the white men. Here is to be seen a Carib warrior with his blowgun, a woman and a child squeezing cassava in a primitive lever press, another woman decorating a tree gourd with characteristic interlocking designs, and a child playing with a pet parrot. A hammock swung between two house posts represents the form of a bed in general use in ancient as well as modern Latin America. Among the articles manufactured by these natives, examples of ceremonial objects and articles of personal adornment are exhibitel, including head-dresses, ear rings, belts, arm bands, necklaces, and capes.

Communists of Borneo.

A fourth family group represents the Dyaks of the Island of Borneo. They are expert house and boat builders, and skilled in the use of the blowgun. Rice, sago, tropical fruits, monkeys, wild pigs, and other game yield them subsistence. The men are warlike, and are still to some etxent headhunters, their weapons being spears, short swords, and blowguns with poison-tipped darts. The Dyak family group is represented on the porch of a communal house, carrying on various occupations. A woman is pounding rice in a wooden mortar, while another is represented as bringing in a basket of rice on her back, a third making a basket, a man armed with a bayoneted blowgun is approaching with a freshly killed monkey, and two children are shown playing cats' cradle, a popular native game.

COME PRAY WITH US.

(This poem entitled "Come, Pray With Us" grew out of the experience of an attendant at the services of the First Congregational Church of San Francisco during the last two or three years. There are incorporated in her poem some of the words and phrases which fell on her ears there; and there have gone into it also the comfort and cheer and uplift which came to her in various ways in the fellowship had with those who work and worship together there.—Editor)

God bless and help us hymn Thy praise,
And guide us when temptations crowd
Between our longings and our God;
That we may find thee, shape our ways,
And give to those whose prayers ascend
Through falling tears—love without end.

God bless, and bless forevermore,
Good men and women everywhere
Whose creed is fellowship—their prayer
To follow Thee; and o'er and o'er
God bless them for the mind—such mind
Was in Christ Jesus—to be kind.

And blessed, yea, thrice blessed be
Thine everlasting victory
Of sacrifice on Calvary;
We bless the love which evils flee
When Christ in us repeats anew:
"Forgive:" "They know not what they do."

In mercy, stretch thy loving hand
O'er warring hosts, the stricken dead,
The nations' tears and orphans' bread;
And pour across Thy waiting land
In an o'erwhelming cosmic flood,
The tides of human brotherhood.

God bless the place we worship in.
Bless those who at the chancel rail
Interpret Thee—May they prevail
In fearless, God-like war with sin;
Come pray with us, till all hearts beat
In unison at Jesus' feet.

May they who hear in dreams the call
"Take up thy cross and follow me"
Awake to bless—reality;
Bless us, Oh Father of us all
And shelter us from aught that harms
Within thine everlasting arms.

THE PHILIPPINE EDUCATION EXHIBIT.

The Boston Transcript calls attention to some of the things learned by the delegates to the recent National Education Association convention in Oakland, saying in part:

"Now that the Massachusetts delegates to the National Education Association convention are beginning to return from California some interesting details of that great academic gathering are receiving publicity. Particularly impressive to all Americans were the exhibits of foreign countries and the speeches by the foreign educators. In fact, the congress had all the appearance of a world university, with the American speakers as the faculty, the foreign educators as "exchange professors," the fifteen thousand teachers in attendance as the student body, and the Exposition the word laboratory.

"Of all educational exhibits that of the Philippine Public Schools attracted most attention. Incidentally the Philippine Education Exhibit won the grand prize. Every phase of the public school system in the Philippine Islands was well covered: Elementary schools, secondary schools, higher education, and special education in agriculture, in commerce and industry, all agencies for the study and investigation and betterment of social and economic conditions, economic research and organizations interested in hygiene, labor and recreation were also included. The Philippine Bureau of Education and its place in the government as well as the organization of government itself, were explained in graphic form.

"The teachers were surprised to learn that the enrollment in the public school of the Philippine Islands has grown from nothing in 1898 to more than six hundred thousand at the present time; that all the instruction in the public school is carried on in the English language in spite of the fact that Filipino children in various parts of the islands speak several distinct dialects. The Philippine delegates to the congress called especial attention to the progress made in school buildings, built of concrete in the modern standard plan, of six rooms, and shown in model at the Exposition. Rufino J. Martinez, addressing the congress on this subject, pointed out the difficulties which had to be overcome: the buildings inherited from the Spanish Government, as well as those constructed of temporary or mixed materials, proved entirely inadequate and unsatisfactory. The first step towards the construction of model school buildings was made possible by Government assistance through the Philippine Commission. The Philippine Assembly then proceeded to organize the building division of the Bureau of Education, which has adopted standard plans, and gradually perfected the six-room concrete schoolhouse—the home of education of the Philippine Islands. This bit of history is given here because it has impressed hundreds of teachers with the fact that in many countries education is but a thing of yesterday, while in not a few it is still unborn."

SOME FRAGMENTS.

From a Fragmentarian.

A fundamental mistake which has always been made with reference to the teachings of Jesus, is the confounding of principles with rules.

Jesus is thought to have laid down special rules of conduct. But that could no man do. Rules must vary with the varying age. Each age has its own peculiarities, its own limitations, its own opportunities. No rule can be enunciated that will fit all these various conditions.

Rules are definite, and of necessity can be right only for a certain class of characteristics. Change the environment, and you must change the rule. There is no pattern for all ages. There can be no rule either.

But principles are universal. There is something permanent about a principle. When Jesus said "Resist not evil," or "Give unto him that asketh," or "Turn to him the other cheek." He was not giving to us a definite rule of action, according to which we must conform exactly and

literally; but He was rather enunciating in concrete understandable fashion a principle according to whose spirit we must regulate our doings, in the best light of our own day.

It would be the ruination of a spiritual Christianity if we had rules; for obedience would then be mechanical. It is principles, not rules, which necessitate thought, choice, spiritual illumination.

* * * * *

I have wondered if I am like other men. Do other men find the munsical director intolerable? The man with baton, seldom graceful, who beats out time for the orchestra, or choir! To me he is a blemish upon the scenery, a hindrance to the full enjoyment of the music, which I suppose he is helping to make, an intolerable nuisance to the eye. I have tried to invent in my mind some method by which he might stand there and go through with his perspiring athletics, and be invisible. But the invention has not, yet materialized. Perhaps the public would not welcome such a contrivance, least of all the director himself. For that is the worst of it all, the director seems to enjoy being an intolerable nuisance.

THE UNCHANGED LAW.

Thou shalt not kill, still stands the law unaltered,
God's ancient statute, never yet repealed;
He hath not changed it, nor revised, nor added
A new amendment unto man revealed.

"Thou shalt not kill,"—one man in heat of anger
With knife-thrust or with bullet or with blow;
"Thou shalt not kill"—a hundred men with labor
That breeds corroding poison, sure and slow;

"Thou shalt not kill"—a thousand or ten thousand
In thine own land or in an alien clime,
Nor cry "Insulted honor!" "Love of country!"
And call it war to justify the crime;

"Thou shalt not kill"—the child, the man, the woman,
With treadmill toil or crushing weight of care;
The body with a food impure, unwholesome,
Nor yet the soul with vile and cunning snare;

"Thou shalt not kill"—with hatred of thy brother,
For he who hates does murder in his heart;
"Thou shalt not kill"—the spirit's hope of heaven,
Nor slay the trust the ancient faiths impart;

"Thou shalt not kill"—for any cause or reason;
For love of gold, of glory or of creed;
Whatever name thy sophistry may give it,
God will not hold thee guiltless of the deed.

—Annie Johnson Flint, Christian Endeavor World.

FRUITS OF RIGHT TEACHING.

The teacher usually desires that the fruits of his training shall show themselves outwardly and plainly; yet there are also fast-closed fruits that first are true seed-bearers, and that sooner or later unfold in a beautiful life.—Goethe.

MICHITOMO KANAMORI.

This distinguished Congregational preacher of Japan recently arrived in this city and immediately commenced Evangelistic service. Let me tell who he is before speaking of his work, for others may be as ignorant about him as I was. He is one of the early graduates of The Doshisha. His first pastoral work resulted in the organization of a Kumiai (Congregational) church at Okayama, a city near the center of Japan. He wrought there eight years and then became a professor in the University from which he graduated. He was afterwards its President. Then, again, he entered upon a pastorate, this time in the city of Tokyo. And it was here that through translating into Japanese one of the works of the German, Pfleiderer, he was drawn aside from the gospel work as B. Fay Mills was almost at the same time. He conceived the idea that the chief thing to do was not to lead men to Christ, but to improve society. So he went about preaching thrift: exhorting the people to make money and to save it. I have heard that this lecturing was so effective as to have contributed manifestly to the ability of Japan to sustain the vast expense of its great war with Russia.

He continued thus astray for fifteen years, till God used a great sorrow—the death of his wife—to bring him back to the higher, better service of saving men from sin. The story of this renewal of his spiritual life reminds one of the Baptism with the Holy Spirit which our Saviour promised to the apostles, and which fell upon them at the Day of Pentecost. As in Mr. Mills' case this return to faith in Jesus as each one's Saviour and thus, and thus only,—the Saviour of the World, has led Mr. Kanamori into evangelistic service, and with reference to this he was called from Japan by the Japanese "Dendo Dan." (An interdenominational Home Missionary Society sustained by the Japanese Churches of California with aid from our own and some of the missionary Societies.) He began on Sept. 9th, holding services afternoons and evenings through eight days. On one evening at the Auditorium of the Reformed Church—formerly Plymouth Church—500 persons were present. Seventy have professed conversion, thirty-one of these in connection with the "Church of Christ", organized about one year ago by a union of the Congregational and Presbyterian churches. It is confidently believed by Rev. Kadaira, the pastor, that all these are really born of God. Thirteen were received to this church last Sunday, eleven on confession and two by letter. Another Communion Service will soon be held for which others are preparing.—W. C. P.

THE CHURCH AND INDUSTRIAL PEACE.

What the Church has to do in helping to work out the problem of industrial peace is the theme of Henry A. Atkinson, secretary of the Commission on Social Service of the National Council of Congregational Churches, in a recent pamphlet. Considering the growing economic menace of strikes and how it is to be averted, he writes:

In a time when half the Christian world is in the midst of the most colossal struggle that has ever faced civilization it is natural that all should be pondering this question—How can we secure peace? Fortunately our nation has not been involved in the war, but there are certain issues beneath the surface in America which are threatening the

peace and welfare of our country. The Church is vitally interested in securing peace. As long as the nations of Europe are fighting, the work of the Church in those lands will be a failure. Unless we have industrial peace, the work of our churches will prove futile. One of the greatest, one of the most significant, as well as one of the most perplexing tasks that face the Church of today is in the realm of industry. How are we to bring industrial peace and order out of discord and chaos? If the Church cannot help to answer this question, what organization can?

The growth of business institutions in our country is matched by the growth of labor organizations. About twenty per cent. of the workmen in the United States are affiliated in some way with organized labor. This means one-fifth of the whole body of industrial workers. But it must be remembered that this proportion of the workers comprises the leaders, and they are carrying upon their shoulders the remaining eighty per cent. of unorganized labor. Practically all the skilled trades are organized, some of them having one hundred per cent. organizations. The unorganized workers are largely the unskilled, and they are the ones who are subjected to the worst forms of injustice.

As organized labor has felt its strength it has refused to sanction conditions that are repressive to the best interests of humanity. More and more the laboring man is being recognized as an integral part of the concern for which he is working, and is granted a voice in the management and a place in the consideration of the business.

New Spirit in Industry.

Many of the methods pursued by the unions, the action and character of some of the leaders, the jurisdictional difficulties which have tied up whole industries for long periods of time in various cities of the country, the violence and narrow-minded policies that are sometimes insisted upon, cannot be defended. Organized labor has at times grown overbearing as it has felt its power, and in a few instances has instituted a new order of tyranny as hard to bear as the one against which it originally protested. However, in the betterment of conditions the Trades Unions have been able to establish laws and have secured allegiance to the interests and welfare of humanity which has brought about a condition, which, when compared with conditions of a decade ago, shows a tremendous gain in those things that are of paramount value to the happiness and welfare of men and women.

On the otherhand, among employers of labor there is a growing sense of the value of co-operation, and every year sees a larger number of business men putting the Golden Rule into practice in their business. Profit-sharing schemes are becoming very common, and, while these do not solve the problem, they show a new disposition to face the problem and at least attempt a solution. It is estimated now that about 30,000 concerns have some form of welfare work. Ten years ago there were less than 1,000 firms in the United States doing any kind of welfare work for their employees.

It is evident that the pirate and the exploiter in the business world is coming to have less influence, and that the business man who really has other interest in his industry than the mere dollars and cents that he gleans is carrying more weight.

Bad conditions have developed and have become so firmly rooted that it will take years to change from the old order to the new. Some employers will yield reluctantly to the new order of things, and on the other hand some employees will cling to a narrow, selfish interpretation of their rights and forget the obligations that rest upon all to help bring about a readjustment of affairs that will be just and equitable.

During the last few years there have been a number of strikes and lockouts which have materially hindered the development of peaceful relations in industry. The strike is simply an insurrection of labor and is not to be treated as an end in itself, nor as a cause. It is the result of deeply rooted conditions.

Available figures for twenty years show that there have been 22,793 strikes in the period from 1881 to 1900, an average of 1,139 a year. It is also estimated that the cost of these strikes in wages, expenses, and loss of trade amounts to about $400,000,000. During the same period there were 1,005 lockouts which cost nearly $100,000. Now if you count what the general public has lost through these strikes and lockouts and add to it the increased cost of the necessities of life occasioned thereby, you have a huge sum running up to probably more than a billion dollars, which is sheer loss.

The most alarming feature of the strikes is not in their increase in numbers and frequency. It is true that during the last five years there has been an increase in the number of strikes over the previous fifteen years.

We need some definite way to deal with the situation and this way must be on a large scale and systematically instead of trusting to haphazard methods. Our churches need to know the facts. Each of our States should have a board of conciliation and arbitration. Most of all, what we need is a recognition of the fact that there are three parties interested in every industrial struggle: the employer, the employee, and the general public. The interests of the general public are larger than those of either of the other two partners. The church does not stand for any one of the partners, but for the whole of the community life which embraces the interests of all three; and the interests of all, both employer, employee, and general public, demand that there shall be righteousness established as the fundamental requisite for a lasting peace, and as the foundation of a better social order.

A SOMEWHAT STRIKING LIST OF SERMON TOPICS.

The Rev. Robert Murray Pratt, pastor of the Congregational Church at Coupevile, Washington, has announced on an attractive leaflet topics for September, October, November and December.

The morning topics, on the general subject, "Studies of the Soul" are: The Spice of life, The Soul's Talk with Itself, The Growth of the Soul, The Eternity of the Soul, The Food of the Soul, The Price of the Soul, The Dark Night of the Soul, The Death of the Soul, The Angel of the Soul, The Gymanastics of the Soul, The Music of the Soul, The Mistakes of the Soul, The Keys of the Soul, The Almanac of the Soul, The Harvest of the Soul, The Star of the Soul, The Confluence of Souls.

The evening sermons on "Ministries of the Wayside," have as their subjects: The Ministry of Work, The Ministry of Laughter, The Ministry of Amusements, The Ministry of Pain. The Ministry of Marriage, The Ministry of Unity, The Ministry of Books, The Ministry of Poetry, The Ministry of the Drama, The Ministry of Mystery, The Ministry of the Imagination, The Ministry of Thought, The Ministry of Memory, The Ministry of Mercy, The Ministry of Friendship, The Ministry of the Christ, The Ministry of Tomorrow.

At his mid-week meetings Mr. Pratt has "studies of the New Psychology of Religion," with topics as follows: The Law of the Soul, A New Sense of Taste, The Five Senses, The Sixth Sense, Common Sense, That Tired Feeling, The Disease of Fear, The Hell of Hate, "I Should Worry," The Gospel of Health, The Medium of Meditation, The Call of Concentration, The Power of Suggestion, All Men are Ghosts.

Among the Churches.

Berkeley, North Congregational.—Five persons were welcomed into fellowship at recent common service.

Glendale.—Rev. E. H. Willisford and family enjoyed a restful vacation in the mountains. Upon their return the various organizations of the church gave them a most delightful reception. Many families have been away for the summer and are now returning and attendance at all services is increasing. The Brotherhood had charge of the prayer meetings during the pastor's absence. The attendance and interest was most excellent.

Los Angeles, Chinese.—Two young men were recently added by confession and baptism to the Chinese Branch of the First Congregational Church in Los Angeles. They were "High School Boys"—seventeen years of age. They came from a class of High School young men, in the Sunday school connected with the Mission. This class bore the name of the "Senior Brotherhood," and it is unanimous in organizing a "Prayer League", the covenant in which is to pray and look each day for the salvation of young men personally known to them. Let those who read this item join in their prayer. I do not ask that it be done daily, but on the moment after reading this goods news.—W. P.

San Francisco, Bethany.—At Bethany Church in this city, last Sunday was observed as its annual "Chinese Mission Sunday". This observance commemorates the fact that the origin of this church was due to a deep interest on the part of its founders in this special missionary service, and that, though it suffered persecution at first, yet at the chief crisis of its existence this same interest was used by God to enable it to clear itself completely from a crushing debt. In the morning we were favored with a very interesting address on Medical Missions in China, by Dr. Kinnear of Fuh Chun—one of but sixteen persons who received from President Yuan special decoration for services rendered in the great revolution. In the evening a fine Praise Service was held, led by the fine choir of our Chinese Congregational Church with addresses by Mr. Y. S. Tom of the University, and Mrs. E. M. Findlay, the veteran head of our mission in Los Angeles. The offerings in cash and pledge amounted to $80.

SANTA CRUZ.

I have watched him grow, so I am interested in the ministry of Rev. Leslie B. Briggs, Santa Cruz. The widening touch upon the community of the church and its pastor is matter for congratulation. The pastor as a minister of religion has been asked to deliver three addresses to the public schools. Tthirty-four public school teachers are members of the church, while many more are in constant attendance. Mr. Briggs is a member of the County Probation Commission where he has opportunity to bring to bear some enlightened ideals in handling juvenile cases. He is one of ten in a select circle of representative men of intellectual interests, in law, medicine, education, business, and the ministry, through which circle individual stimulus is furnished and occasionally some matter of public welfare is proposed and initiated.

Mr. Briggs, with the help of the superintendent of public instruction, is carrying forward investigations as to the effect of moving pictures upon the children of Santa Cruz.

These indications of wide interest and usefulness are in addition to the rich round of accepted church activities, strong pulpit work, good graded Sunday school, and vigorous Young People's organization.

M. B. F.

NOTES AND PERSONALS.

Secretary Wikoff of the Church Building Society has gone to Oregon and Washington, and will go thence East to the National Council meeting.

The Rev. Henry Miller and Mrs. Miller of Park Church, San Francisco, will go East in October for a brief visit and also to attend the meeting of the National Council at New Haven.

The Rev. Dr. D. Ebina, a leader in the work of the Congregational churches in Japan will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

Mrs. G. W. Hinman expects to start next week for the East by way of the Panama Canal. She will visit relatives at Rochester, New York, and go thence to New Haven as a delegate to the National Council.

Dr. and Mrs. R. C. Brooks will go to Oregon next month to attend the meeting of the Congregational Conference and will go thence to the National Council at New Haven. The Rev. Stanley Ross Fisher of Los Angeles will occupy Dr. Brooks' pulpit during his absence for two Sundays.

Secretary Fisher of the Congregational Sunday School Society starts next week for Colorado, where he is to speak at the State Conference meeting. He has engagements also in Nebraska, Idaho, and Utah at the Conference meetings. On his return from the National Council he is to speak in the Euclid Avenue Church, Cleveland, Ohio, and at the State Conference at Dallas, Texas.

Secretary Kelsey of the American Board goes to Los Angeles next week to make some arrangements for thorough Congregational co-operation in the Laymen's Missionary Movement meetings to be held there early next year. The following week he will go to Portland, Seattle, and Spokane for the same purpose. Thence on to Chicago, where the campaign begins on the 14th of Octobr. From Chicago he goes to New Haven.

The Editor of The Pacific left on Thursday of this week for the East. He plans to be in Chicago two days, at his old Indiana home a week, and then for a short time at Cleveland, Wooster, Columbus and Westerville, Ohio—the latter place being the location of the college from which he graduated in 1878. Thence the journey will be on to Boston and New York, and finally to New Haven and the National Council meeting.

The attention of all our churches is called to the resolutions passed at the Bay Association meeting last week, urging the appointment in each church of a Peace Makers' Committee. This movement is one with which all can be and should be affiliated. There is nothing extreme about it; and in our judgment it outlines the only way to world-wide peace. The resolutions have been adopted by the Los Angeles Association, the Washington Congregational Conference, the California Methodist Conference, and other organizations. Churches should act at once and send delegates to the Peace Conference in San Francisco on the 10th of October. Dr. Sidney Gulick is speaking in California now in the interests of this movement.

Rev. Geo. H. DeKay will have charge of the Army and Navy Y. M. C. A. religious services at Angel Island during October, as well as of the Thursday night service at the Detention Camp on Goat Island. This is the place where the enlisted men of the Navy are held the first three weeks of their enlistment under medical surveillance. In three meetings held recently Mr. DeKay reports an average attendance of 110, the highest being 140 and the lowest 110. The attendance is voluntary. The boys average about twenty years old, and are of a good class, many being High School graduates, and among them are found many Christian boys. The Army and Navy Y. M. C. A. does a splendid work among these enlisted men of both branches of the service.

LONG BEACH

That cogent name, "Rally Day," brought to the Long Beach Church on Sept. 12, new depths of meaning of militancy and apprehension of spiritual power. It was a day of challenge.

Just a year had passed since the grateful membership had been permitted to enter the parish house portion of the new church edifice, to be followed successively by the use of the spacious basement and then, on Dec. 27, by occupation of the beautiful auditorium.

A glad, thankful audience it was that filled the house laden as they were with memories of all that the twelve months had brought to them individually and collectively.

Not least among these recollections was the sense of social quickening which has affected every organization in the church, brought pastor and people into closest bonds, fusing all with a most delightful "get-together" spirit. Prominent among these bright affairs of classes, clubs, societies and the congregation were two occasions worthy of special mention. One of these was the banquet given to the Congregational Club of Southern California, on Dec. 28; the other, the lunch and social hour spent with "The Congregationalist party," June 30. Editor Bridgman's stirring address in which he voiced the greetings of thousands of eastern sisters was opportune and greatly appreciated.

Joyful it was also on Sunday morning to recount the progress made even during this period of transition and enlargement. The church membership has increased 25 per cent, while the Sunday school and C. E. attendance are 100 per cent greater.

Notable it is, further, that fourteen of the active young people have recently left their homes and this church training school to enter upon broadened life work through collegiate preparation.

With the suggestive subject, "Facing the Dawn," Pastor Henry K. Booth gave world pictures of the aims and progress of the church at large, and of the universal unrest and longing of mankind to enter upon deepened spiritual life. The address was reminiscent, then earnestly prophetic, and the hushed audience in expectant mood for counsel heard the pastor plead for the attainment of two specific aims in the year to come.

First, with full recognition that the teachings of the pulpit should be broad, tolerant and evangelical, interpretive of the most divine life the world has ever known, the speaker craved for every member a deeper loyalty to Jesus Christ.

Second, in positive terms it was made clear that no opportunities should be lost; that the City of Long Beach should be a better place because of the life of this church, and that its supreme concern should be to serve the community through those ministries which are illustrated in the social gospel of the Master.

CALVARY CONGREGATIONAL CHURCH, OAKLAND.

It is good to report a glowing interest and a growing activity in Calvary Church.

At the close of the summer vacation, the Women's Association took the initiative in the reassembling of church forces, gathering themselves together in a large family picnic at Mosswood Park, where, united with enjoyment, were discussions of vital matters—presentation of problems, and a generalization of church work for the coming season. The women now have all branches of the work of the Association systematized and well in hand, ready to respond to any call of their president. The Annual Bazaar has been arranged for and will be in session on the afternoons and evenings of Thursday and Friday, Dec. 2nd and 3rd. An attractive program has been arranged for both evenings. The women also have in preparation a drama to be given in October.

The initial meeting of the Missionary Section will be held on Thursday afternoon, Sept. 23rd; at which time the new text book, "The King's Highway", will be taken up for study.

The members of the Men's Club are about to reassemble in unique fashion—having planned a supper for Friday evening, October first, for which the men are entirely responsible, making the entire preparation, planning and carrying out the entertainment, serving the supper and we trust performing all the essential functions that follow in the wake thereof. The eats are sure to be good and the evening one of great enjoyment.

We want to emphasize our pleasure in the meeting of the Bay Association with us on the afternoon and evening of Tuesday, Sept. 14th. The great drift of thought throughout the session was a desire for light, and consequently power, in the realm of spiritual things. We were intensely interested in the splendid addresses of the afternoon by Dr. Henry Kelsey, Rev. C. L. Mears and Dr. Gulick, followed by energetic discussion; while in the evening we listened with appreciation to the brilliant and forceful address of Dr. Josiah Sibley, of San Francisco. As a result of the interest aroused from Mr. Gulick's presentation and interpretation of the International Peace problem, one branch of the Women's Association has taken up the reading and study of Dr. Gulick's book, "The fight for peace."

We were glad to welcome four persons to the fellowship of this church at the last communion service.

A PEACE MAKER'S COMMITTEE IN EACH CHURCH.

At the meeting of the Bay Association of Congregational Churches last week the following was adopted:

Whereas, the American Branch of the World Alliance of Churches for the Promotion of International Friendship invites all American Churches to unite in this world peace movement of the Christian Church;

Therefore be it Resolved, by the Bay Association of Congregational Churches and Ministers that it establish as one of its regular committees, a Peace Makers' Committee, to consist of members whose duty it shall be to promote the peace interests of the Churches of the Association and to recommend to local Churches to respond to the invitation of the World Alliance to the Churches.

II. Resolutions On Peace.

Whereas, the tragedy of national conflict and carnage that is now encated makes clear how necessary it is that the activity of the Churches of all lands shall emphasize those principles and convictions which are essential for the establishment of the permanent peace of the world, and,

Whereas, we believe that the permanent peace of the world can be established only by the incorporation into national and international relations and legislations, of the principles of righteousness and good will for which all Christian Churches really stand;

Therefore be it Resolved, that this Association urges all our Churches to respond to the invitation of the World Alliance of the Churches, by prompt endorsement of the principles and program it has announced and by the early appointment of its own Peace Makers' Committee for the promotion of Education in the peace movement of its own members and also of the community.

NORTHERN CALIFORNIA BRANCH OF THE WOMAN'S BOARD FOR THE PACIFIC AND THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The annual meeting will be held at the First Congregational Church, Berkeley, Thursday, October 7. Sessions 10:00 a. m. and 1:30 p. m. Luncheon twenty-five cents.

Addresses by Mrs. H. J. Kinnear of Foochow, China, and Mrs. A. J. Kennedy.

The Congress of Missions and Mount Hermon Federate School brought to us inspiration and suggestions. Now shall we not come together to discover how much real work we accomplished during the past year, and to plan for still better, more efficient service in the months before us?

CONGREGATIONAL MINISTER'S WIVES' CLUB.

The Congregational Minister's Wives Club will meet on Tuesday morning September 28th, in the rooms of the Woman's Board, at 417 Market street, San Francisco. The session will begin at eleven o'clock. It is planned for the ladies to take lunch together at a neighboring cafeteria. All wives of Congregational Ministers in the Bay region, who care to come, are cordially invited. There will be election of officers and appointment of committees for the coming year. Mrs. H. N. Kinnear, who has been many years in China, will tell of her medical missionary work there.

LOS ANGELES ASSOCIATION.

The twenty-ninth annual meeting of the Los Angeles Association of Congregational Churches and Ministers will be held at Venice November 15—16. An interesting program is being arranged.

OREGON LETTER.
By George H. Himes.

The prospects of Pacific University for the coming school year are unusually bright. The opening of the fall term will occur next Wednesday, and from present indications it is believed that two hundred and forty students will be enrolled—the largest number in the history of the institution. Among the new students will be thirty honor graduates from the high schools of Oregon and Washington. There will be three additions to the faculty, as follows: Sociology and Economics, Prof. Robert Clark; Home Economics, Miss Zelma Monroe; French, Miss Bagad. Tualatin Academy, which has been connected for so many years with Pacific University, has been discontinued.

Vacation is at an end, and about all the ministers of the city are at their respective posts, and are preparing to take up their ccustomed work with renewed strength and viogr.

Rev. William C. Kantner, D.D., recently accepted a call from the Pilgrim Church, and began his stated pastorate last Sunday, although he preached in that church every Sunday in August except the last one. Then he conducted the services in the First Church.

Rev. Frank W. Gorman resigned the pastorate of the Atkinson Memorial Church three weeks ago. Last Sunday and today the services in that church were conducted by Rev. Horace Mallows, pastor of the Plymouth Congregational Church of Los Angeles.

For the first time since Rev. Luther R. Dyott became the pastor of the First Church in 1907, he had his vacation at such a distance that he could not be recalled at any day. In other words, in all previous years he has always made it emphatically understood that he was ready to respond to all calls from the members or friends of the church or from any one else that needed his services in any way; consequently he has been called back to Portland more or less each year to render very willing service. This year, however, as the vacation season approached, he was given to understand that he was to have a real vacation—to be absent the entire month of August, and to be out of reach of all possible calls from all directions. This gave him the opportunity to motor to San Francisco with his wife and daughter, to visit the Panama-Pacific Exposition, and to such other points as time permitted. It is needless to say that he returns to his post of duty refreshed in body and mind, and takes up his accustomed labors with joyful enthusiasm, ready to gladly serve in any way at all times wherever there is ny need.

For two Sundays during August the services in the First Church were conducted by Rev. C. Rexford Raymond, D.D., pastor of South Congregational Church, Brooklyn, N. Y.

Portland, September 12, 1915.

OREGON LETTER.
By George H. Himes.

Rev. R. M. Jones, who has been pastor of the Congregational Church at Condon for three and a half years, resigned recently, after having accomplished an excellent work. About one year ago the church was entirely destroyed by fire. With the assistance of the Congregational Building Society, the people of Condon united in building a new church, under the leadership of Mr. Jones. The building is a good and substantial one, with basement for the furnaces, a lecture room, pastor's room, room for the

choir, and a kitchen. The church was dedicated free of debt on Sept. 12th, Superintendent Paddack preaching the dedicatory sermon. Mr. Jones, former pastor, and Rev. M. R. Weidman, the new pastor, also assisted in the services. Mrs. L. M. Schiling, the only charter member present, gave a short report of the church work from the beginning. The choir rendered two anthems, and there were several solos.

Condon is a large and promising field and the Congregational pastor there is the only resident Protestant pastor in the county except the minister of the Methodist Episcopal Church at Arlington, forty-five miles distant. Mr. Weidman is a strong and healthy man, and with such a good foundation to build on the prospect of success is very good.

The oldest minister of any denomination in the Pacific Northwest, if not on the entire coast, died September 11th in this city. He was born in Queenstown, Ireland March 26, 1817. He came to America in 1840 and was ordained that year in Maine. He came to Oregon in 1850, and his first sermon was delivered in the first building erected for church purposes in this city. He was a pioneer minister in the fullest sense of that term.

Sometimes the question arises, "what constitutes a pioneer?" The reply, is, in the words of one of the best authorities, "One who goes before to remove obstacles and prepare the way for others; specifically, one among the first to explore a country."

Among the 49 members of the Conference Roll of 1868 there were only eight who began their Christian ministry earlier than Father Flinn, and aside from four out of the eight only six others who came to Oregon earlier than he. Of that conference, including 15 probationers, 64 in all, only the following are now alive—Revs. Robert Booth, George H. Greer (he is connected with another church now) and Rev. A. J. Joslyn.

The charge to which Father Flinn was assigned by the conference of 1868 was that of East Tualatin, Washington county. In that as in almost all the other charges to which he was sent, he was in a distinctive sense a pioneer—a forerunner—whose business it was to prepare the way for others.

Father Flinn was not a self-seeker; never was known to be a participant in any plan whereby he was to have a choice in respect to a location. He respectfully submitted to the will of the conference authorities, and accepted his assignments cheerfully and made the best of everything. Such being his habit, it is not strange that frequently he was made in a sense the leader in a "forlorn hope," as an old minister of the Oregon Conference expressed it a number of years ago, in conversation with me.

Father Flinn's ready wit, capacity for telling a story well, adaptability for performing all kinds of manual labor, a keen sense of humor, his unusual knowledge of human nature, his large stock of good common sense, all together fitted him in peculiar sense for the position he was proud to occupy—that of a pioneer preacher—a devoted servant of the Lord Jesus Christ—a man who has left his impress upon those who knew him and learned to love him and upon the community in which he lived to an unusual degree.

At the funeral service during the week more than one thousand persons were present, among the number representatives of many churches outside of his own, who by their attendance gave expression to the respect in which he was held. Two of the district courts of the county of Multnomah adjourned in order that the judges and members of the bar might attend the funeral.

The Home.

A RAINY DAY EXPERIENCE AND A WELCOME TO AN HOSPITABLE HOME.

Dear Marian: Doubtless you will be surprised to receive a letter from me that does not begin with either a series of questions, a list of daily happenings in my little world, or comments upon the news contained in your last letter, but I am so full of one subject tonight that I shall reserve these customary things for another time and take advantage of this hour of warmth and quiet to tell you of the interesting experience that I had yesterday and of the train of thought that it has stirred up within me. I say "stirred up" advisedly, for the kernel of the thought brought to light by the events of yesterday has lain dormant in the back of my head for a long time, but until now it has never been aroused and brought to the surface of my attention.

Let me tell you what happened. Just at noon yesterday I was caught in a most unexpected shower, far from home—away out in the east end of town, whither I had gone to find a long-sought-for seamstress who was "both capable and cheap" who had been recommended to me by an understanding friend. When the storm broke I was several blocks away from a car line, not a cab was in sight, and I knew no one in the neighborhood with whom I might seek shelter. So, after pausing on the doorsteps of as many hospitable-looking houses, with somewhat the feeling of an intruder, and foolishly but desperately afraid that some one might embarrass himself or herself, and me, by finding me there, like some stray and straggling doggie, I determined to brave the storm, and, picking up my skirts, I made a last wild rush for the car line.

At the first corner I collided most unexpectedly with a man in whose tempting store I sometimes (when pay-day has not receded too far into the dim and distant past), buy such superfluities as white kid gloves and fluffy neckwear (vanity! vanity!) and whom I knew slightly, but whose family I did not know at all. Hasty and somewhat damp apologies ensued, and I was turning away when the gentleman, with a gleam of recognition, said, "Why, it's the little teacher-lady! And no umbrella! Come right in with me!"

I looked dazedly around to see where "in here" meant, and he hustled—that's just the word—me along, just a few steps to his home.

Remonstrance was useless, and anyway I was too damp and breathless to remonstrate very much; at least, until I found myself in the house, a lovely, warm place, and the man introduced me to his wife, a charming, little, brown-eyed, sensible-looking woman, all pleasant smiles and black-and-white percale, who came to greet us—us—with the most hospitable manner imaginable. Two little children and an older boy were at her heels, greeting their father joyously and peering at me with polite curiosity. Even in my loud-pedal humidity of person and spirit, I observed that it was polite curiosity.

Apologies were vain; the brown-eyed lady swept them aside in a most businesslike manner, took me upstairs to "dry out" and rearrange my dampened plumage, and, with a smile and a "please" sent the children, who had followed us, down to their father.

Ashamed of my intrusion just at luncheon time, as soon as possible I tried to take my departure, but the little lady, smilingly, insistently, invited me to remain. I objected, apologized, and tried to express my appreciation all in one breath, whereat she answered me with the thing that has occasioned the detailing of these lengthy preliminaries.

"O," she said, "we're glad to have you stay; we want you to; and it's no trouble at all, **for I always try to serve quite as good meals to my guests as I do to members of my family.**"

At first, I must confess, I did not understand her, though I am a supposed-to-know-it-all school-teacher, and I looked at her in frank surprise. To tell the honest but stupid truth, I thought that she had gotten her words twisted and had meant to say what she didn't say but what she so evidently implied. I glanced at her again—and I wish you could have seen her eyes sparkle!

"I mean it," she smiled. "Of course you'll have lunch with us, and not go out in this rain again." And of course I stayed. I had to see what she meant.

Irresistible, charming original! That's just what she was! No wonder the children were polite! She had doubtless taught them to be **just as polite to their guests as they were to the members of their family.**

Almost immediately we went into the dining-room. There was no scurrying about to lay a fresh cloth, to hunt out the best silver, or to drag the best china down from the top shelf of the cupboard, and yet everything was exquisitely neat and dainty. The best linen, the best silver, the best china, were already on the table! A delightful family luncheon followed—no frills, no extra furbelows, no "I must put on my company manners," no affectation! Just a good satisfying family luncheon, with perfect naturalness as its "sauce piquant."

And at half-past one I went away, dry, well fed, happy, and with my brain stirred up with a new idea.

This little happening, this hour and a half of pleasant, normal home life (blessed oasis for the teacher in a desert of unvarying boarding-houses), this somewhat original attitude toward one's own family and one's guests, this breaking away from some of the traditions of our mothers and grandmothers, yes, this little sentence of a minute, have started something to rolling within me, that's rolling out a lot of old-fashioned "crinkly" ideas, and make of politeness something smooth and equable and plain.

Of course, the sheer good-fellowship of the whole thing, the hospitality and kindliness of it, have impressed you as they did me, but, Marian, that's not all of it, nor the most of it to me. It's the "I always try to serve as good meals to my guests as I do to the members of my family" that stirred me up. And whys after whys have come crowding into my brain.

Why give the family pork and beans—and save the chicken and dumplings for "company"?

Why use the porcelain cups and the old bent forks for every day, and keep the Haviland and silver stored away for "company"?

Why let the children butter "slabs" of bread at every other meal, and then reprove them when there's "company"?

Why lapse in neatness usually, and then clean up for "company"?

Why trim the house and garnish board and deck one's self for "company"?

Why neglect the "thank yous" and "I beg your pardons" to the family and then affect them when there's "company"?

The whys have come so fast that they have woven themselves into a kind of sing-song question mark, and all day long they have piled one onto the other. One more—the one that underlies them all—and then I'll stop—and let you think of some!

Why save the good and lovely things of life, in service and courtesies as well, for friends and neighbors, acquaintances and strangers even, and treat with indifference and contempt those who are dearest to us?

What do you think of it, Marian? Is there something to be said on the other side? Don't tell me that the nice silver will get tarnished and the dishes broken! That argument won't do, for it seems to me that the good things of life are to be used and enjoyed by those who need them most and to whom they can bring the most pleasure. Isn't it affectation, after all, that makes us save our best for "company"?

For my part, I've added a new corollary to my philosophy of life, to the happiness, and, at the same time to the naturalness of my philosophy of life, and to its kindliness. I, too, **believe in serving as good a meal to my guests as I do to the members of my family.**"

With even more than the usual amount of love, Marian, I am, Always your friend,

LALAH RUTH RANDLE.

For The Children.

PAIFCIC A

WHEN LITTLE BEAR CHASED MRS. PORCUPINE.

A little bear should not chase a porcupine, but sometimes little folks do not listen to their fathers and mothers. Many times Mother Bear and Father Bear kept Little Bear from chasing the porcupine children; they would hold him back and explain the danger; but although Little Bear listened with his ears and heard what they said, in his naughty little heart he still longed to chase a porcupine.

One day, when the three bears were walking through the forest, Little Bear spied Mrs. Porcupine out walking with her twins. When Mrs. Porcupine saw the three bears, she sent the twins into the house. They lived in a hollow log near the road, and when the rough, homely little youngsters were safely out of sight, Mrs. Porcupine traveled along slowly.

She was not in the least afraid of the three bears, partly because they were good, kind neighbors, but more especially on account of the protection that she wore. All members of the porcupine family dress in the same style. Summer and winter they appear in fur coats that are full of sharp, needle-like quills. These needles do not harm if they stay where they belong, but any foolish little person who might run his head against a porcupine, would get his nose full of them.

There is something queer about these quills, too. If a quill gets stuck in a little bear's nose, instead of coming out easily, it will work in farther and farther, and hurt far more than a smooth, slippery needle.

When Little Bear saw stupid Mrs. Porcupine stumbling along the road on her short, awkward legs, he laughed, and walked a little faster. Mother Bear was about to hold her child back, as usual, but Father Bear shook his head, and whispered, "Let him go! He will have to learn some time. Let him find out for himself about porcupine quills."

When Baby Bear began to walk a wee bit faster, and a wee bit faster, Mother Bear walked faster, too, until Father Bear took her by the arm, and called her attention to some Indian-pipes that grew in the shade behind a rock. Usually, Mother Bear was glad to stop and look at the waxy, white

plants, but today she felt provoked with Father Bear because, although they stopped walking only an instant, the pause had given Little Bear a chance to get ahead.

"I must call him back!" exclaimed Mother Bear.

"No, no," said Father Bear. "Let him find out for himself that porcupine quills do stick in."

If you will believe it Father Bear kept tight hold of Mother Bear's arm, and would not let her go a bit faster. In fact, he said, "Hay—foot—straw—foot," slowly and made her walk that way. Mother Bear felt ready to cry, for there was Little Bear traveling faster and faster after Mrs. Porcupine, as if he were expecting to be called back every minute.

Well, Father Bear talked about the weather, the honey prospect, and the blackberry crop as calmly as if nothing unpleasant were going to happen.

It was not long before Mrs. Porcupine began to understand that Little Bear was playing a game of tag; then she began to walk a trifle faster, because she did not wish to make trouble for her neighbors. Now, Mrs. Porcupine was rather plump from eating many green twigs and much tender bark from trees, but she could not walk much more gracefully than a mudturtle. Baby Bear laughed, and began to run. When Mrs. Porcupine began to run, Baby Bear ran faster and faster and faster, until at last Mrs. Porcupine climbed a tree.

Straight up that tree went Little Bear. Father Bear had to hold his paw over Mother Bear's mouth when that happened, to keep her from shouting a warning.

Up and up scrambled Mrs. Porcupine and up followed Little Bear—just for fun; he did not intend to hurt Mrs. Porcupine.

At last, Mrs. Porcupine decided to play ball with Little Bear. She gathered herself into a round, prickly ball and dropped—plump—upon him. Little Bear was so surprised that he screamed and fell out of the tree. So did Mrs. Porcupine; but she ran away home, laughing, while he lay under the tree and cried for his mother.

You may be sure that Mother Bear ran swiftly; but Father Bear stood still.

"Poor little lamb!" cried Mother Bear, as she pulled the quills from his nose, and his ears, and his neck, and covered the sore spots with witchhazel leaves. "Poor little lamb!"

"You'll never chase another porcupine, will you, sonny?" inquired Father Bear, as he counted the quills.

"No, I never will," promised Little Bear; and for a long time he was embarrassed when people spoke of porcupine-quills.

If you visit the Three Bears' home, do not speak to the little fellow even now about his porcupine adventure.—Francis Margaret Fox.

ONE WAY TO GET A GOOD COLLECTION.

At the end of the first six months of his pastorate in Kentucky the Reverend Silas Johns had learned the ways of his flock so thoroughly that he knew exactly how to deal with them.

One Sunday the collection was deplorably small. The next week he made a short and telling speech at the close of his sermon.

"I don't want any man to gib more dan his share, breden," he said, gently bending towards the congregation; "but we must all gib according as we are favored and according to what we rightly hab. I say rightly hab, breden," he went on, after a short pause, "because we don't want any tainted money in the box. Squire Blinks told me dat he'd missed some chickens dis week. Now, if any one ob my pore benighted breden has fallen by de way in connections wid dose chickens, let him stay his hand from de box when it comes to him.

"Brudder Mose, will you pass de box while I watch de signs an' see if dere's one in de congregation dat needs me to wrastle in prayer for him?"

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